

ARTICLES
TO BE
INQUIRED OF
IN THE METROPOLITICALL
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM,

By GOD'S Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and
METROPOLITAN:

In'd for the Dioces of WORCESTER, In the yeere of
our LOR D GOD 1635, And in the second yeere
of his Graces Translation.



STC 10370



Printed at London, by Richard Badger.
1635.

The Tenour of the Oath, to be Ministr'd to the Church-wardens and Side-men.

Vou shall sweare, that you, and every of you, shall duly consider and diligently enquire, of all and every of these Articles given you in charge; and that all affection, favour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deale uprightly and fully; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeale to maintaine truth, and to suppress vice. So helpe you God, and the holy Contents of this Booke.

Concerning the Church, the Ornaments thereof and the Churches possessions.

Mprimis, Whether haue you in your severall Churches, and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer boþh fairely and substantially bound. A Font of stone, set up in the ancient vsuall place : A convenient and decent Communion Table, with a Carpet of silke, or some other decent stoffe, continually laid vpon the same at time of divine service, and a faire linnen cloth thereon, at the time of the receiving of the holy Communion. And whether is the same Table placed in such convenient sort within the Chancell or Church, as that the Minister may bee best heard in his Prayer and Administration : and that the greatest number may communicate. And whether is it so used out of time of divine service, as is not agreeable to the holy use of it ; as by sitting on it, shrowding hats on it, writing on it, or is it abused to other prophaner usses : and are the ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose :

2 Whether are the afternoones Sermons, in your severall Parishes, turned into Catechizing by question and answer ; according to the forme prescribed in the Booke of Common Prayer : and whether doþh every Lecturer reade divine Service, according to the Liturgy printed by authority, in his Surplice and Hood before the Lecture : And whether are his Maiesties Instructions in all things duly obserued :

3 Whether haue you in your said Church or Chappel, a convenient seat for your Minister to read Service in, to gether with a comly pulpet set vp in a convenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion Cup, with a couer of silver, a Flagon of siluer, tynne, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Divine Service, and administration of the Sacraments : And whether haue you a strong Chest for Almes for the poore, with thre Lockes and Keys, and another Chest for keþping the Bookes, and Ornaþments of the Church, and the Register Book : And whether haue you a Register Booke in Parchment, for Christenings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided : And is the Mothers Christian name therin Registered as well as the Fathers, and a transcript thereof brought in yearly within one moneth after the 25 of March into the Lord Archbisþop or Bisþop of the Diocesse his principall Register : And whether haue you in your said Church or Chancell, a Table set, of the degress wherein by Law men are prohibited to marry :

4 Whether are your Church and Chappels, with the Chancells thereof, and your parsonage or vicarage house, your parish Almes house and Church house, in good reparations : and are they employed to godly, and their right holy usses : Is your Church, Chancell, and Chappell decently and comly kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided : Do haue any

Accions or others decayed the Parsonage-houses, and keepe a stipendiary Priest or Curate, in place where an incumbent shold be possessed? Whether is your Church-yard well fenced with boles, rales, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons, haue vised any thing or place consecrated to holy use, prophanelly or wickedly?

5 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid vp in some fit place as beseemeth Christians? And is the whole consecrated ground kept free from Swine and all other nastiness, as becommeth the place so dedicated? Whether haue any ancient Monuments or Glasse-windowes been defaced, or any grasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bee[n]e at any time purloyned, and by whom?

6 Whether haue you the Terrier of all the Gleabe Lands, Medowes, Gardens, Dyards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging vnto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church-wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid.

1 How many severall parcels of Glebe-land, doe you know, or haue you credibly heard to belong vnto your Rectory, Church, Parsonage, Vicaridge &c. and by what Names are they (or any of them) commonly called and knowne; And what yearly Rent haue you knowne or heard to haue bee[n]e paid, vnto the Parson, Vicar, or to his or their Aliiges, for every, or any of the said parcels?

2 In Whose occupation, are the said parcels at this present? How much doth each parcel conteyne by measure of the 16. fote Poale? How is each parcel Butted, on every parte? And who is to reparre the Fences on each side thereof?

3 What hedge, ditch, mere, tree, thorne, doole or distinction, is there now, at this present, whereby the said parcels of Church-lands may bee apparentlie knowne and distinguished, from the lands of other men, vpon whom they doe abut?

4 What Cart-way, Horsle way, fote way, Gates or Styles doe leade from your Parsonage or Vicaridge-House, vnto euerie of the said parcels of Gleab-land? Declare your knowledge therein.

5 Whether doe you know, or haue you crediblie heard, that some Styles, gates, hedges, ditch, mere, Tree, Thorne, or other Doole (formerlie growing or being, betwene the said parcels of Gleabe (or some of them) and the Landes of other men) haue bin digged vp, felled downe, destroyed, put by or defaced? And who had the said parcel (so wormed) in occupation, when the said Style, Gate, hedge, mere, Tree, Thorne, or other antient Doole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

1 VV Whether doth your Parson, Vicar, or Curate, distinctlie and reverently say Divine service vpon Sundayes and Holidayes, and other dayes appointed to be obserued by the book of Common Prayer; as Wednesdayes, and Fridayes, and the Eves of every Sunday and Holiday, at fit and vsuall times? And doth he vaille obserue the Orders, Rites and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letanie, as also in administering the Sacraments

Sacraments, solemnization of Matrimony, visiting the sicke, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme as in the said Booke of Common prayer he is inioyned, without any omission or addition. And doth he reade the Book of the last Canons yearly, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloake and not in his Gowne, and whether haue you any Lecturer who will not professe his willingness and readinesse to take vpon him a Living or Benefice, with cure of soules, or who hath refusel a Benefice when it hath beeне offered vnto him?

3 Dost thyur Minister bid Holidaies and Fasting-dayes, as by the Booke of Common prayer is appointed? And doth he give warning beforehand to the Parishione for the receyving of the holy Communion, as the two and twentieth Canon requireth? and whether he doth administer the holy Communion so often, and at such times, as that every Parishioner may receive the same, at the least thrice in every yeere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth thyur Minister receive the same himselfe, on every day that he administreth it to others, and use the words of institution according to the Booke, at every time that the Bread and Wine is renewed, accordingly as by the prouiso of the 21. Canon, is directed? And doth he deliuer the Bread and Wine to every Communicant severally, and knéeling? Whether he hath admitted to the holy Communion, any notorious Offender or Schismatike, contrary to the 26. and 27. constitutions, or receyued any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publickly infamous for any notorious crime? Doth he use the signe of the Crosse in Baptisme, or baptise in any bason, or other vessell, and not in the vsuall Font, Or admit any Father to be God-father to his owne Child, or such who haue not receyued the holy Communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptise any infant in his Parish, being in danger, haing beeне informed of the weaknesse of the said child: and whether the child dieth throught his default without Baptisme?

4 Whether hath thyur Minister married any withouta King, or without Banes published thre seuerall Sundayes or Holidaies in time of Divine service, in the seuerall Churches or Chappels of their seuerall abode, according to the booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbisshop, the Bishop of the Diocesse, or his Chancellor, first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoon, or haue married any in any private house, or if the parties be under the age of 21. yeeres, before their Parents or governours haue signified their consent vnto him?

5 Dost he refuse to bury any, which ought to be interred in Christian buriall, or defer the same longer than he shoulde, or bury any in Christian buriall, whiche by the constitutions of the Church of England, or lawes of the Land, ought not to be so interred?

6 Is thyur Minister a Preacher allowed? If yea, then by whom? If not, whether dost he procure some who are lawfully licensed, to preach monethly amongst you at the least?

7 Dost thyur Minister (being licensed,) preach vsually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioyning, where no other Preacher is, and how often he hath been negligent in that behalfe, and doth he preach standing, and with his Hat off? Or whether doth he or his Curate vpon every Sunday, when there is no Sermon, reade an homilie, or some part thereof, according as hee ought to doe: or in case he bee not licensed to preach, doth he take vpon him to Preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you are

present the same, the time and place, when, and where he did it?

8 Dost your Minister use to pray for the Kings Majestie, King Charles, and for the Queenes Majestie, Prince Charles, and all the roiall Progeny, with addition of such Title and Titles as are due to his Highnesse, and exhort the people to obedience to his Majestie, and all Magistrates in authoritie vnder him: And doth he also pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

9 Is your Minister continually resident vpon his benefice, and how long time hath he bin absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smalnesse of the living causeth no preaching Minister, doth he preach at both his benefices vnuallie?

10 Dost your Minister or Curate, serue any more cures than one: If yea, then what other Cure doth he serue, and how farre are they distant?

11 Doth your Minister or Curate every Sunday and Holliday, before Euening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Beliefe, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common prayer only? And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty? And is he carefull to tender all such youth of his Parish as haue binne well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other conuenient time, as is appointed by the booke aforesaid?

12 Dost your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying, and vsing the prayers, Suffrages, and Thankesgiving to God, appointed by Law, according to his duty, thanking G D D so, his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

13 Hath your Minister admitted any Wom an, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministred the holy Communion in any private house, otherwise than by Law is allowed?

15 Dost your Minister endeour and labour diligently to reclaine the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

16 Hath your Minister taken vpon hym, to appoint any publike or private Fastes, Prophesies, or exercises, not approued by Law, or publike authority, or hath used to meet in any private house or place, with any person or persons, there to consult how to impeach or deprave the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all?

17 Hath your Minister staled the publication of any excommunications or suspensions, or doth he euery yeare denounce in his Parish Church, all such of his parish as are excommunicated, and perseuerre therein without seeking to be absolted, or doth he wiltingly and willingly keepe company with such as are excommunicate: And hath he admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

18 Dost your Minister carefully looke to the release of the poore, and from time to

kinge call upon his parishioners to give some what, as they can spare to godly and charitable uses, especially when they make their Testaments.

19 Whether your Minister or any, having taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or use any other forme of Divine Service than is appointed in the Book of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocesse, or by any other; and by whom?

21 Doth your Minister use such decencie and comelinesse in his apparel, as by the 47. Cannon is enjoyned: is he of sober behavour, and one that doth not use such bothe labour, as is not seemelie for his function and calling?

22 Is your Minister noted or defamed, to have obtained his Benefice or his orders, by Symonrie, or any other way defamed, to be a Symontacall person, or any way noted to be a Schismatike, or schismatically affected, or reputed to be an incontinent person, or doth fable or lodge any such in his house: or is he a frequenter of Tauerne, Innes, Ale-houses, or any place suspected for ill use: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swester, or one that applieth himselfe not at his studie, or is otherwise offensive and scandalous to his function or Ministerie?

23 Doth your Preacher or Lecturer reade Divine service, before his Sermon, or Lecture, and Minister the Sacraments twice a yere at least in his owne person, according to the Canons?

24 When any person hath beeene dangerously sick in your Parish, hath he neglected to visit him, and when any haue beeene passing out of this life, hath he omitted to doe his last dutie in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliuer such doctrine as tends to obedience and the edifying of their Auditore in faith and Religion, without intermedling with matters of State, not fit to be handled in the pulpit, but to be discussed by the wisdome of his Matesty and his Councell. And if you find any faultie herein, you shall present them

Schoole-Masters.

1 Doth any in your Parish openlie or privatelie take upon him to teach Schoole, without license of the Ordinarie, and is he conformable to the Religion now established? And doth he bring his Schollars to the Church, to heare divine Service and Sermons? And doth he instruct his Schollars in the grounds of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollars in learning?

2 Doth your Schoolemastre teach and instruct his youth in any other Catechisme than is allowed by publike authoritie? And what Catechisme it is that he so teacheth?

3 Is any Living or meanes given towards the erection or maintenance of any Schoole withholden backe or otherwise imployed, and by whom?

4 Doth any keepe Schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many times profaned, and the windows broken?

Parish Clerke and Sextons.

1 I have you a fit Parish Clarke, aged twenty yeeres at least, of honest conuerstation, able to reade and write: Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or dented: by whom are they chosen: and whether the said Clarke be approved by the Ordinarie: And hath he taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and serviceable to the Minister, and doth he

Upon him so meane to keepe any thing aboue his place: as Churcheing of Bellmen; oueryng the deane, or such like?

2. Dost thou Clark, or Sexton keepe the Churche cleane, the doores locked at fit times? Is any thing lost, or spottēd in the Churche, through his default? are the Communion Table, Fount, Books, and other Ordinaments of the Churche kept faire and cleane? dost he suffer any unseasomeable ringing, or any profane exercise in your Churche? Or, doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1. Whether any of your Parishioners, being serteene yéeres of age or upwards, or others lodging, or commonly resorting to any Houſe within your Parish, be wilfully absent themselves from your parish Churche, upon Sundapes or Holidaies at Morning and Euening prayes? Or who come late to Churche, and depart from Churche before service be done vpon the said dayes? Or who doe not reverently behaue themselves during the time of Divine service, devoutly kneling, when the generall confession of sins, the Letany, the tenuie Commandementes, and all Prayers and Collectes are read, and using all due and lowly reverence, when the blessed name of the Lord Ihesus Christis mentioned, and Standing by when the Article of the Beliefe are read; or who doe couer their heads in the Churche during the time of Divine Service, unleſſt be in case of necessitie, in which case they may weare a night-cap or Cloys? Or who doe giue themselues to babbling, talking, or walking, and are not atteynigne to haire the Word preached, or read? Whether any of your Parish, being of serteene yéeres of age or upwards, doe not receiue the holy Communion in your Churche thrice every yéere: whereof once at Easter, and whether they doe not devoutly knele at the receiving thereof? And whether any haing diuers houses or remaynes, doe ſift from place to place of purpoſe to defeat the performance of their Christian duties in that behalfe?

2. Whether any of your parishioners, being admonished therof, do not ſend their Chil- dren, Servantes, and Apprentices, to the Minister, to be catechized vpon ſuch Sundapes and Holidaies as are appointed? Or whether any of them do refuse to come; or if they come, refūſe to learene thole instructions ſet forth in the Book of Common prayer?

3. Whether any of your Parish doe entertaine within their houſe, any ſorourner, common guestes, or other persons, who refūſe to frequent Divine Service, or receiue the holy Communion, as aforſaid, preſent their names, their qualitieſ, or conditionis?

4. What Reculant Papists are there in your Parish, or other Sectaries? preſent their names, qualities, or conditions: whether they keepe any Schoole master in their houſe, which commeth not to Churche to haire Divine Service and receiue the Communion? What is his Name, and how long hath he taught there, or elsewhere?

5. Whether any of the ſaid Popiſh Reculants, or other Schismaticks, doe labour to ſeduce and withdraw otherſ from the Religion now eſtabliſhed? Or maintaine their families or children in Popiſh religion: or refūſe to entertaine any, especially in place of greatest ſervice, or truſt, but ſuch as concurre with them in their options?

6. How long haue the ſaid popiſh Reculants abstained from Divine Service, or from the Communion, as aforſaid?

7. Is there any in your Parish that retaine, ſell, vteſ, or diſperſe, any Popiſh bookeſ, or writingſ, or other Bookeſ, Librarye, or writingſ of any Sectaries, touching the Religion, ſtate, or Gouernement Eccleſiaſtical of this Kingdome of England, or keepe any Monumēnts of Superiſtion uncancelleſ or daſhafteſ?

8. Whether haue you any in your Parish, which heretofore being popiſh Reculants or Sectaries haue ſince reformed themſelues, and come to Churche to haire Divine Service, and receiue the Sacraments? If yea, then who are they? And how long ſince haue they ſo reformed themſelues? And whether they will remaine and abide in that conſuete?

9 Is there any in your Parish that refuse to haue their Children Baptised, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any married Wives refused to come to Church, according to the Booke of Common Prayer, to give God thankes after their child-birth, for their safe delivrance? And whether doe any of, or in your Parish refuse to haue their children Baptized in your Parish Church, according to the forme prescribed in the booke of common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Divine Service or Sermons? Or doe they communicate, or Baptize their Children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making a Schisme or division (as it were) betwene the use of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiastical Conscience doe stand excommunicate: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what person or persons doe willingly and usually keepe them company?

13 Whether any, not being in Orders, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that haing heretofore taken vpon him the order of Preist-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Hath any person in your Parish quarrelled, or stricken, or vsed any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himself disorderly in the Church, by filthie or profane talke, or any other base or unmodest behaviour? Or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiastical Conscience?

16 Whether any of, or in your Parish, without consent of the Ordinarie, or other lawfull authoritie, have caused any to do penance, or to be censured or punished for any matter of Ecclesiastical Conscience, by any Ecclesiastical meetings, or otherwise by their own authoritie? Or haue taken any mony or committation for the same? Present their names that haue done it? And who haue beeene so punished? In what manner, and upon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keepe open Shops or Ware-houses vpon any Sunday or Holiday by themselves, their Servants, or Apprentices, or haue otherwise profaned the said dayes, contrarie to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Wincasters or other persons, that permit any persons in their houses, to eate, drinke or play, during the time of Divine Service or Sermon, or reading the Hours in the forenone or afternoon, vpon those dayes? And whether there be any

18 Whether the fifth day of November, be kept holi, and thanksgiving made to God, for his gracie and this States happy delivrance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conventicles or private Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publikely or privately speake against the Booke of Common prayer, or anything therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562, or against the Kings Supremacie, in causes Ecclesiastical,

blasphemous, or against the Dath of Supremacie, or of Allegiance, as pretending the same to be unlawfull and not warrantable by the Word of GOD: Or against any of the Rites or Ceremonies of the Church of England, now established: Or against the Government of the Church of England vnder the Kings most excellent Majestie, by Arch-Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the Word of God, and that the said Ecclesiastical Officers, are not lawfully ordained: Or whether there be any Authors, Maintainers or Followers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Familie of Loue, or of any other Heresie or Schisme: present their names?

20 Whether any in your Parish haue maried within the degress by Law prohibited, and where, and by whom? And whether any couple in your Parish being lawfullie married, haue apart one from the other, without due separation by the Law, or any that haue bene divorced, which keepe company with any other at Wedde or at Board?

21 Whether doe any persons administer the gods of the dead without lawfull authority, or supprese the last will of the dead? Or are there in your Parish any wills not yet proved, or goods of the dead (dying intestate) left unadministred? By authority in that behalfe, you shall not falle to present the Executors and all others faultie therein: and also how many persons being possessed of any gods and chattels, haue died within your Parish, since the v. day of Februarie: 1634.

22 Whether any hold the Stocke of the Church, or any gods or other things, giuen to god and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to god and charitable uses, and the lands, possessions and goods of the same, be ordered and disposed of as they should be? And doe the Masters, Gouvernours, Fellowes, and others of the said Houses and Corporations, behaue and demeane themselves according to the godly Ordinances and statutes of their severall Foundations?

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue lived incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any Woman, or solicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and soberers of discord, filthy and lascivious Walkers, Usurers, Symoniacall Persons, Babwodes, or Harbozers of Women with childe, which be unmarried, or Conveying or suffering them to goe away before they haue made satisfaction to the Church, or any that haue departed your Parish, and are now returned againe? Or any which haue used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any perjurie in any Ecclesiastical Court, in an Ecclesiastical cause, or which haue committed any forgerie, punishable by the Ecclesiastical Lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singular the said offendours, and with whom they haue committed the said offences, in case they haue not bene publikely punished to your knowledge for the same crimes:

25 How many Physicians, Chirurgions, and Midwives, haue you in your Parish? How long haue they used their severall Sciences or Offices, and by what authoritie: And how haue they demeaned themselves therein, and of what skil are they accounted to be in their profession?

Touching

Touching the Church-wardens and Side-men:

VV Whether you and the Church-wardens, Quest-men, or Side-men from time to time, doe, and haue done their diligence, in not sufferinge any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Divine Service, or to depart, and not disturbe such as be hearers therin? And whether they haue, and you doe diligently see the parishioners duly resort to the Church every Sunday and Holiday and there to remaine during divine Service and Sermon? And whether you or your predecessors, Church-Wardens there, suffer any playes, Feasts, or malkings, or any other profane usages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their uttermost power and endeauour, any person or persons to be tippling or drinking in any Inne or Victualling house in your Parish, during the time of Divine Service or Sermon, on Sundays and Holidays?

1 Whether, and how of ten haue you admitted any to preach within your Church or Chappell, which was not sufficientlie licensed? And whether you together with your Minister, haue not taken diligent heed and care, that euerie parishioner being of certeine yeres of age or upwards, haue receiued thrice euerie yere, as aforesaid: and also that no stranger haue usuallie come to your Church, from their owne Parish-Church?

2 Whether haue there beene provided against euerie Communion, a sufficient quantitie of fine white bread, and god and wholesome wine for the communicants that shall receive? And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other purer mettall?

3 Whether were you chosen by the consent of the Minister and the Parishioners? And haue the late Church-wardens giuen up a just account for their time, and delivered to their successors by Will indented the money, and other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully distributed to the use of the poore?

4 Whether doe you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether euerie Preacher doe subscribe his name, and of whom he had his License?

5 Whether any man doe trouble or molest you for doing your dutys?

6 Whether there be any Legacies withholden given to the Church or poore people, or to the mending of Highways, or otherwise by the Testators? In whose hands it is, by whom it was given, and by whom it is withholden?

7 Do you know of any thing that hath beene complained of, that is not yet redressed?

Concerning Ecclesiastical Magistrates and Officers.

VV Whether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiastical Magistrate, Judge, or Officer, for wilking at or sparing to punish any person for any offence of Ecclesiastical Conscience, or for supressing or concealing of any excommunication, or any other Ecclesiastical Sentence, of or against any Reculant, or any other offender in the cases aforesaid? What summe of money, or other consideration hath beene received or promised, by, or to any of them, in that respect, by whom, and with whom?

8 Hath any person within your Parish, paid or promised any summe of money or other reward, for commutation of penance, for any crime of Ecclesiastical Conscience? If so, then with whom? When, and for what, and how hath the same beene imployed?

9 Are your Ecclesiastical Judges and their substitutes Masters of Arts, or Bacheloris of the Lawes at the least, Learned and practised in the Civill and Ecclesiastical Lawes: Men of god life and fame, zealously affected in Religion, and just and upright in executing their Offices? Hane they heard any matter of Office privatelie

in their Chambers, without their owne Registers, or their Deputies presence? 4. Dose you know, or haue you heard, that any Ecclesiasticall Judge, Officer or Minister, hath receaved or taken any extraordinarie fees, or other rewards or promises, by any waies or meanes, directly or indirectly, of any person or persons whatsoever, either in the governing of the administration of the Goods and Chancells of those that haue died interdicted, to one before another, or for allotting of larger portions of the Goods and Chancells of those that haue died intestate, to one more than to another: or for allotting unright and unreasonable accounts, made by Executors or Administrators: or for giving them Quicques et, or discharges, without Inventory or account, to defraude Creditors, esquarries, or those who are to haue portions. And what summes of money doe you thinke, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the Estate of any dying intestate, upon pretence to helpe the same, in Provisus: and howe haue the same bene bestowed?

5. Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiasticall Jurisdiction within this your Diocesse: or any Advocate, Register, Proctor, Clerkes, Apparatores, or other Minister belonging to the same Ecclesiasticall Courts, exacted or taken by any waies or meanes, directly or indirectly, extraordinarie or greater fees, than are due & accustomed? And whether is there a Table for the rates of all fees, set down in their severall Courts and Offices? And whether they haue sent or suffered any process to goe out of the Ecclesiasticall Courts otherwise than by Law they ought? Or haue they taken vpon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrarie to the Law and Canons in that behalfe provided?

6. What number of Apparatores haue every severall Judge Ecclesiastical? And wherein, and in what manner is the Countrey overburthened by them? And therewithal, they haused or summoned any to appear in the said Courts, without a presentment or Citation first had? Or whether haue they threatned any to prosecute them in the said Courts if they would not give them some rewards, and what bribes in that behalfe haue they take?

7. What reward or fees hath any of the Apparatores taken, to laine the lourries to the Ecclesiasticall Court of any persons, & what (after composition so made) haue they or any other received, and received, and what acquittance or discharge haue they given or promisid them, and whether haue they not cited some to appear before the Arch-Deacon, or his Officer, after they haue bene ordered by the Commissary, and done their penitence accordingely, and whom haue they so cited and troubled, and what hath it cost them, as you know or haue heard, or by inquiry can finde?

8. If you knowe of any other default or crime of Ecclesiasticall Conscience, you are to report the same by vertue of your Duties.

9. The Minister of every Parish, may and ought to sayne in presentment with the Churchwardens, and Side-men, and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid: and therewill be severall presentments made to every severall article: and the Minister, Churchwardens, and Side-men, are to mete and conserre about the said presentments, and answering of the same by vertue of the aforesaid Articles.

FINIS.